

LOOKING GLASSE FOR

Married Folkes.

Wherein they may plainly see their
deformities; and also how to be-
have themselves one to another,
and both of them towards God.

Set forth Dialogue-wise for the more
tastable and plainnesse sake,

By R. Snewsell.

PROVERBS. II. 9.

*He that troubleth his owne house, shall in-
herite the winde, and the foole shall be
servant to him that lendeth.*

PROVERBS. 12. 4.

*A vertuous woman is the crowne of her hus-
band: but she that maketh him ashamed,
is as corruption to his bones.*

LONDON,

Printed by N. O. for Henry Bell, and are
to be sold at his shop on Holburne
Hill neere the crosse Keyes. 1610.

43


4 6

757





THE AVTHOR TO the gentle Reader.

 Ourteous Reader, the
speciall cause indu-
cing me to take in
hand this worke,
and to bring my can-
dle lighted into the glorious Sun-
shine of this age, and to publish the
same to the view of this famous
common-wealth, was, that I haue
seene & heard, with grieve of heart,
in many places whither I haue
come, wicked and vnquiet liuing
betweene man & wife : the which
caused me many a time to consult
with my selfe, how I might be a
meanes to reforme the same. I con-
sidered and thought with my selfe,
that many wanted meanes to be re-

The Preface

conciled one to another, and that there was no booke extant of this subiect in English; and that for want of meanes many haue liued ignorantly, and so of necessity wickedly and discontentedly together, to the dishonor of God, the offence and euill example of others, the losse of their credits, the wasting of their goods, the corrupting of their children and seruants; and finally to the consuming of their owne bodies; yea many to the destroying of their soules for euermore. The consideration of these things moued me not to delay, but speedily to seeke out a remedy for them. And I pray God grant, that every one that is infected with the aforesaid disease, when as this booke shall come to their hands, may apply it effectually vnto themselves, that so they may expell the poisoned malice of their cankered hearts. And all these patients I would haue to marke, that the
more

more they giue way vnto their nature, or rather vnnaturall affections, the more they shall be tainted with the horrible vices whereto they are addicted. And againe, the more they are infected with them, the more venomous poyson their children shall draw from them, not onely whiles they are in their mothers wombe, but also much more afterwards by their euill examples. And howsoeuer it is little regarded that children can be infected with the parents disposition while they are in the wombe: yet dayly experience doth shew, that as they are formed and proportioned in body much like vnto their parents, so likewise in their nature and affections. Now therefore though thou hast small regard of thy selfe, yet for thy childrens sake, which are the fruit of thy body, take heed, obserue and practise good counsell herein contained; which if thou doest, I make no

A 4 doubt,

doubt but thou shalt be a meanes to
saue both thy selfe & many others:
And moreouer, pondering these
things deeply with my selfe, as I
said, I called vnto remembrance a
Dialogue betweene two women to
this effect, written in Latine by the
reuerend learned man *Erasmus*; and
thinking it was not in English, I
thought to publish the same in our
mother tongue for the benefite of
my countrymen: but after consi-
dering further, that that onely con-
cerned women, yea and that they
might attaine to all that which hee
counsellethe there, and yet be dam-
ned; I have added thereunto the
substance of faith and repentance,
with diuers other particular poynts
and examples, though briefly; which
being practised, are sufficient to life
eternall. And moreouer, lest men
by reading the former part of this
booke, which teacheth the duty of
wiues, should domineere too much
ouer

ouer them, I haue shewed them also in the later part thereof, the duties which they owe to their wiues, drawne from plaine proofes, reasons and arguments of holy Scripture; so that they may both learne how to behaue themselves each to other, and both of them to God, as they ought. And now if thou shalt reape profite from thence, as I hope thou shalt, except the fault be in thy selfe, giue glory to God, & counsel to thy neighbours, as time and oportunitie is offered: and in so doing, I doubt not but God will giue a blessing vnto thee & thy directions; and by this meanes thou shalt be an instrument of a publicke and continual good, not onely in making good parents, but they by thy meanes also shall make good children, and good seruants: and this by Gods blessing shal successiuelly go on from age to age, euen to the end of the world: and so by this meanes good
parents

parents which are scarce, shall bee multiplied to the increase of Gods Church, and the flourishing estate of the common-wealth. And further know this, that good parents are speciall instruments to make godly children, and good seruants; and godly children and good seruants will make religious men and women; and religious men and women doth make a flourishing church, and famous common-weale, set forth Gods glory, and establish the Princes kingdome. Therefore I pray thee consider, and lay it vnto heart, what a common and continuall good this peace-making is betweene married couples. Therefore by this premised, every one may easily see how necessary, comfortable, and commodious this little booke may bee through Gods blessing, to all sorts of men (high and low, rich and poore, religious and prophane) that some may teach, and some may
learne

learn, and all reape profite one by another. And now gentle reader, if thou finde any slips herein, as haply thou maist, I pray thee couer them with thy courtesie. Accept of my good wil, & receiue that with thankfulnesse to God which may be profitable to thy selfe; and if I shal heare that it shal be courteously receiued, and carefully practised, it shall bee a meanes through Gods fauour, to stirre me vp to attempt a greater worke, that shall be more profitable both for the Church of Christ, and my deare countriy, for the wealth of both which I onely desire to liue, and to haue maintenance to manifest my loue and duty which I owe vnto them.

But because I will not bee tedious in the preface, I will conclude, lest I weary thee before thou come to the Conference. Onely this I desire of thee, that thou wilt not onely begin to reade the booke, but
reade

read it to the end. And howsoe-
uer some things may seeme vnfa-
uor to thee at the first : yet I
feare not but in fine thou shalt
finde it profitable and com-
fortable. And thus I com-
mit thee and all thy good
exercises to the blessing
of the Almighty.

*Studious of thine as of mine
owne quiet and profite,*

Robert Snawfel.

A

**A LOOKING
GLASSE FOR MAR-
RIED FOLKES:**

OR

**A profitable Conference, be-
tweene foure women and one man,
touching their behauiours toward God
and their husbands, and what they ought
to bee, and also the dutie of husbands,
toward their wiues.**

The foure
womens
names are, { *Abigail*, the fathers ioy.
 { *Eulalie*, wel-spoken.
 { *Xantip*, a scold.
 { *Margerie*, a proud malapert.
 { *Ben-ezer*, an helper.

Eulaly.



GOOD Morrow (neighbor
Xantip) how do you to day?
did you see my gossip *Mar-
gerie*?

Xantip. No, I saw her not
to day: but mee thinks you are fairer
then

then ordinary.

Enl. What, do you begin to frump me?

Xant. No truly, you seeme to mee to bee very smug.

Enl. Peraduenture my new gowne sets a glosse on my face.

Xant. I promise you, you say true indeed, I haue not seene a goodlier a great while: I take it to bee made of English wooll.

Enl. The wooll indeed is from England, but it was died in Venice.

Xant. Truly it is a most gallant gowne, the softnesse of it passeth filke: and what a fine purple colour is it of?

Enl. It is true, I like it well indeed: but looke, who comes yonder?

Xant. It is Margerie, whom you asked for. Oh huge, how braue is shee! you haue onely a new gowne, but shee is new from toppe to toe.

Abigail. And yet, I feare me, her soule is as old as Adam; and as filthy as the Serpent.

Xant. Where were you that we saw you not before now?

Abig. Little had you thought that I had

had bene so neare you, till you saw me.

Xant. No, for if I had, I would not haue swozne so, as I did.

Abig. Alas I heard thee with grieve, and thought to haue told thee of it at time conuenient: but were you not afraid lest God should see you, and heare you sweare so horribly.

Xant. I know well, that God seeth all things, but he is mercifull.

Abig. And as he is mercifull, so also is he iust.

Xant. Welcome (Margerie) welcome.

Marg. God a mercie good *Xant* is, how dost thou?

Xant. Better to see you so fresh and well liking; mee thinks you are too too bzane, your gown is most statelie made, your neckerchiefe is of the finest cambricke, your stomacher is most gallantly wrought, and euery thing about you is so in print, that it doth mee good to looke vpon you.

Marg. Woman, I may speake it amongst vs here, I will haue it so.

Xant. And the more is my grieve, that I cannot haue it so too.

Abig. I pray you neighbours talke no more

more of those things; why should wee
busie our minds so much about this out-
ward apparell, which onely sets out the
body, and many times makes vs forget
both God and our selues? Therefore I
pray you (good neighbours) let vs re-
gard this outward decking lesse, & the
inward adorning of our selues more.

Marg. What shall wee haue of you?
a Puritane?

Abig. I pray you *Margerie*, vse no
more such scoffing speeches.

Marg. And I pray you *Abigail* tel
mee, doe you not thinke better of your
selfe, then of any of vs?

Abig. If you aske me to be bettered by
my speech, I will tell you what I thinke
of my selfe.

Eul. Truly I do, *Abigail*.

Abig. I think in my conscience, that
I am a poore, sinfull, and miserable wo-
man, in my selfe not worthy to liue
vpon the earth; onely in and by Christ
Iesus, I hope to bee made eternally
happy.

Eulal. What, are you poore and mi-
serable? haue you not riches & the world
at will? and haue you not a louing hus-
band

band, which makes much of you?

Abig. Alacke *Eulaly*, thou art an honest ciuill woman, I must needs say, but yet thou speakest very carnally. What is all my riches, if I had 10000 times more then I haue, if that I bee not rich in Christ Iesus? and what though I could rule the whole world, which way I would, if I haue not peace of conscience? and what if I haue a louing husband, if I haue not a good husband?

Eul. Are you not rich in Christ? haue you not peace of conscience? and haue you not also a louing and good husband?

Abig. Because you protested, that you asked me to be bettered by me, I will make my case knowne vnto you in your eare. It is many times thus with me; when I thinke vpon my riches, and the aboundance of wealth, which God hath bestowed vpon my husband and me; then sathan suggesteth euill motions in my heart, and my corrupt affections break forth in my life, so that often I thinke better of my selfe then I ought; and that I may neglect to worke with my hands, and that I may haue this and
B that

that fashion of apparell, because other of my calling haue the same: and that I may eate this dainty thing or that; and that I may either sit vp idly in the night, or lye longer then ordinary in the morning. And on the other side, while I thus pride my selfe in my apparell, and walke idly out of my calling, and pamper this sinfull carcase with delicious fare, I haue not respect vnto some of my poore members, nay vnto Christs members, as I ought. I speake this to my shame, that selfe loue is so much in me, which quenches the spirit of God, and deprives me many times of his fauour, and the excellent graces of his spirit, & then my conscience is troubled and disquieted; and then it is such a griefe vnto me that I haue not a good husband, howsoeuer I confesse indeed I haue a louing husband.

Eul. What meane you by a good husband?

Abig. By a good husband I meane a religious husband, which should be my partener, and helper, not onely in bodily and worldly things, but especially in spiritual and heauenly, that we might draw

draw Christs yoke equally together :
 that so in and through Christ wee might
 bee glorified together. I tel you neigh-
 bour, you will hardly belecue, what a
 comfor it would bee vnto mee, if hee
 would tender my soule as he doth my
 body, nay if he would tender his owne
 soule. Indeed he will not be against any
 good thing I doe, I thanke God for it;
 but here is my grieve, that he will not
 bee partener of the good with mee,
 which is the cause, when I am sicke or
 afflicted in conscience, (as many times I
 am humbled for my sins, I blesse God
 for it) then, I say, he cannot minister spi-
 rituall comfort to me. Onely this he wil
 say, how dost thou wife? or God helpe
 thee : which I take kindly: but alas it is
 farre from that, which the Apostle ex-
 horts men vnto ; namely, that they
 should dwell with their wiues, as men
 of knowledge; that is, if the woman be
 ignorant as the most are, he should in-
 struct and informe her in the waies
 of the Lord; if she heare any thing
 preached, or at publicke disputa-
 tions, whereof shee stands in doubt,
 shee should aske her husbands iudge-
 ment

ment at home, and he should be able to resolve her; he should be able through God to comfort her in affliction, and to reioyce with her in prosperity: I do not meane any outward or fleshly ioy, so much as that, which is spirituall and heavenly.

Marg. What is that, which you two are whispering together of so long? I doe not think but it was about some religious matters, for Abigail loues to talke of nothing else; & mee thought I heard now and then a sound of some holy words. My husband is much like vnto her, they would haue bene very well matched together.

Abig. Me thinkes young women should not flout at any, much lesse at their husbands or elders.

Eul. I pray you gossip tell vs, what is the practise of your husband, I haue heard great commendations of him.

Marg. I warrant you hee will not misse a Sermon, yea many times he will haue mee with him against my will, when I had rather bee walking abroad in the fields, or else sit and talke with some of my neighbours: but sometimes

For married Folkes.

I meete with him ; for I am so long time
a dressing of me, that he is glad to go a-
lone, or else he should lose the best part
of the Sermon. And when hee comes
home, he wil pray, and make such a long
repetition of that which was preached,
& then such a seuerall examination of e-
uery one concerning the points deliue-
red, that my heart grudges many times
against him; and if it were not more for
shame of the world, then for feare of
him, I would tell him on both sides,
that he troubles both himselfe and vs
more then he needs. But sometimes I
get me out, as soone as euer we come in,
and other sometimes I lay the fault vp-
on my memory, when he doth aske me,
when I could, if I would, tell him; and
then afterwarde hee goes to praier a-
gaine, and euerie morning he will be
sure to haue vs together at prayer ;
so after supper there must a chapter
bee read at the least ; and euery one
must tell some thing, either what the
meaning of such a verse is, or at least
repeate some verse ouer that was read:
and then he goes to prayer againe, and
is so long commonly, that he make me

A Looking-glasse

so weary with kneeling, that sometimes I am forced to sit, and sometimes to leane and kneele againe, and sometimes I am almost a sleepe; so that he makes me wish many wishes, that I will not vtter.

Abig. You haue vttered too much of your own euil disposition; truly I maruell that you & such as you are doe not feare lest the ground should open her mouth and swallow you vp, or the house fall vpon your heades, or the Diuell to fetch you quicke to hell, for this intollerable profanenesse, contempt, and abhominable wickednesse; that it will not onely suffice you to abuse your Christian husband, but God also and his worship, in such a horrible maner. I dare assure thee, it doth griene me at the heart; and if it were not that I receiued some strength and comfort by the holy practise of your husband, I thinke I should haue fallen into a swoond. Oh how doth it grieue mee that such a good man is troubled with such a bad wife! But seeing nothing comes to passe without Gods, prouidence, I hope it is onely to exercise his patience, and that her beeing cross
here

here with thee for a time, might live
without thee in glory for ever.

Eul. Why, but mee thinkes you are
very earnest, and no lesse precise. It
would be irksome to any I thinke, ne-
uer to haue any pleasure, but to be euer
exercised, as shee said her husband was.

Abig. I tell thee my deare Eulaly,
that it is the pleasantest & heauenliest
life in the world, the which doth solace
the soule, & reioyce the heart of a Chri-
stian vnspeakeably; and there is no life
of God in them, which leade not this
life.

Eul. Why, but do you thinke none
shall bee saued but those that doe such
things?

Abig. Verily I thinke, that whoso-
euer it is, that is ignorant of God & his
wil, and without faith, cannot be saued.
And againe, whosoever it is, y knowes
the will of God, and will obstinately ei-
ther contemn y practise of it in others,
or neglect it in them selues, is in the
state of damnation.

Xant. Shee is euer of the minde of
Maister H.

Abig. I know, that it is not only our
minde,

mind, but the mind of the holy Ghost,
and of all Christians, that are called
to the knowledge of Gods grace; and
I wish in heart, that it were your mind,
and if it pleased God, the minde of the
whole world. For if they did know
certainely, that all those that are igno-
rant of God, or contemptuously will
scoffe at the practise of holy duties in
others, or neglect it in themselves, are
in the state of damnation, they would
soone change their minds, and say, We
fooles haue bene deceiued; and so no
doubt, many of neglecters will become
practitioners. and in steed of contem-
ners of Gods people, and their practise,
would become frequenters and louers
of their heavenly society.

Eul. I promise you, you say very
well, I thinke there bee but few women
can say so much.

Marg. Nay, will you beleeeue me, I
thinke in my conscience, there are not
many me in our towne can say so much.
I wonder how you haue thus growne
in knowledge within these few yeares.

Eul. I promise you, the more that I
cōsider of her words, the more I maruel.

Xant.

Xant. I will lay my life, that our fir Iohn, nor fir William of B. cannot say so much without booke; it is pittie y you were not coupled to a preacher.

Abig. The greater is their ignorance, and the more shall bee my punishment, if my practise be not according to my knowledge; & therefore my heartes desire and prayer to God is, that as hee doth increase in me knowledg, so hee would giue me humiliry, and power to obey, that which I know.

Enl. Indeed you say true. For I remember our Saviour Chzist saith, that he which knowes his maisters wil, and doth it not, shall be beaten with many stripes.

Abig. O neighbour *Eulalie*, if you would but practise that which you know, I should loue you better then euer I did: for then I hope you would be a Christian indeed.

Enl. Why, what will you make of me: haue you known me thus long, and yet do you think y I am not a Chzistia?

Abig. It is not such an easie matter to be a Christian. But be not offended with me, I will tell you what I thinke.

Enl.

Eul. What thinke you, I pray you tell me?

Abig. I thinke you be an honest ciuill woman, and a Christian in name, but not in nature and in deed.

Eul. Why, I was baptized, and go to Church, and I doe not mocke at the Preachers and professors, as some do; I am neither whoze nor thiefe; I pay e-
uery one their owne; I cannot abide to sweare, &c. I hope you cannot accuse me of deceiuing any, nor of lying: what manner of people will you make Christians?

Abig. Alas *Eulalie*, alas, I perceiue you would be counted a Christian, and that hitherto you haue thought your selfe to be one. I must needs tell you truly, that you haue scarce set one foote in Christianity: for all which you haue said, you may do, and yet bee damned.

Xant. Here is a sharpe sentence.

Eul. I pray you tell me the right way, that so I may walke in the direct path which leadeth vnto Christ, that so I might become one with him, and an heire of his kingdome.

Abig. With all my heart. The first
Step

For married Folkes.

Step is repentance, and faith in Christ
Jesus.

Enl. What is repentance.

Abig. The Diuines doe define it in
two wordes, mortification and viuifica-
tion, that is, a dying to sin, and living
to righteousness.

Enl. And by what meanes must this
be wrought in vs.

Abig. By the powerfull preaching
of the word of God, which breaketh and
softeneth the hard & stony heart, hum-
bleth the soule, and woundeth the con-
science for sinne which it hath commit-
ted against the God of heauen, and cau-
seth it vnfeignedly to desire peace and
reconciliation with him in his Sonne
Christ; with a detestation of all the sins
which he hath committed, and a resolu-
tion to leade the rest of his life holy
and vnblameably, as in the sight of
God.

Enl. What is Faith?

It is the worke of the Spirit of God
in vs, which both assure vs of the free
pardon of our sins, and of the loue and
fauour of God in Christ Jesus, with all
the benefites that come with him; as it
is

A Looking-glasse

is written: It is the Spirit of God that beareth witnesse vnto our spirits, that we are the sonnes of God: and so it is that spirit which causeth vs to apprehend and apply the mercies of God in Christ, and our selues, to the obedience of his word.

Eul. I pray God that we may so do.

Abig. If you haue an vnfeigned desire (as you seemed to me to haue) God hath promised to giue you power, if you will giue your endenour therewithall: and so I commit you to his grace.

Xant. Yea but Gossip, I pray you tell me, who gaue you this new gowne.

Eul. Your minde is more set vpon my gowne, then vpon those heavenly matters which Abigail spoke of.

Marg. I will lay twenty shillings, that Abigail hath almost made her a Puritane.

Eul. You thinke you may now talke your pleasure, when shee was here, you had not a word: she toke you downe I trow.

Xant. I hope if you haue a new gowne, we may without offence speake of it.

Eul. Shal I tel you how it is with me?

Marg.

For married Folkes.

Marg. Yea.

Eul. Truly Abigails words were so gracious, that I could willingly haue heard her, though she should haue sate with vs all this day; her words are so sauoury to my soule, that me thinkes we should not put them out of our remembrance with these outward things.

Xant. Well *Margery*, if she will not tel me who gaue her her new gown, do you tel me what cost your neckerchiefe a yard.

Eul. I thinke your minde runs thus vpon these outward things, when you are at pzaier and at Sermons.

Xant. It is good to speake the truth; it doth so indeed.

Eul. That ought not to be by no meanes: so2 thereby you much dishonour God, and hinder your selfe, that the word cannot profite you.

Xant. Yea but will you tell me, who gaue you your gowne?

Eul. Why, who, I pray you, should giue honest wiues any such things but their husbands?

Xant. And I pray you *Margery*, who gaue you yours?

Marg.

A Looking-glasse

Marg. My husband also.

Xant. O happy women that happen on such husbands ! For my part, I would I had bene married to a toad-stoole, when I married with my *Ben-ezer*.

Eu. O fie woman, what a wish is that ? if *Abigail* had bene here, you would haue vert her to the heart; and I tell you truly, that you grieue me not a little. For I remember well, what she said, and I hope shall do, whiles I liue, namely, that we which professe our selues to be *Christians*, should adorne the Gospel of *Christ* by our holy conuersation. And againe, she said, that the *Apostle* exhorts that our words should be gracious and poudered, that they might minister grace to the hearers.

Xant. Yea you are happy, you haue no cause to speake or complaine, that haue all things you stand in need of.

Eu. I thanke God we two do agree, and I am sorry that you two cannot, but that euery foote you are falling out.

Xant. I thinke I shall neuer fall in with such a fellow: you see how raggedly he lets me go: I would I were dead, if I be not ashamed many times to go out

For married Folkes.

a doore, when I see how finely other women are dressed, that are married to farre poorer husbands then mine is.

Eu. Well Xantip, well, I pray thee be contented; and if thou louest me, nay if thou louest God or thy selfe, marke well what our good neighbour Abigail hath said out of the Apostle Paul, that the woman ought to be in subiection to her husband. And againe, the ornament of a woman lies not in gay apparell, or in any setting out of herselfe to sight, as *S.* Peter teacheth: for I remember that I heard awhile ago at a Sermon, that the ornament of a woman consisted in chaste and honest conditions; and that the ornament of the minds or soules of godly women, was loue, meeknesse, faith, and patience, &c. And further, that it is the guise of brabs & harlots to pranke and pricke vp themselves to inueigle mens affections. Now then as for vs, that would be counted honest & religious matrons, we are neat inough, if we be cleanly, and can please our husbands.

Xant. Yea, but this good man of mine is such a niggard, that he will not allow
me

A Looking-glasse

me wherewithall I may go handsome, but prodigally he spends my portiō, which, though I say it, was no little one.

Marg. If I were as thou art, I would haue better things, or else the house should be too hot for him. My husband would not willingly let me haue such and such a thing, but I trow hee shall neuer goe to praier quietly, nor haue a cheerefull looke till I haue it.

Xant. Yea, but my husband doth not only keepe me without such trim attire as you haue, but he will not let me haue that which is necessary, but spend that we haue in tipling and swilling, at dice, and cards, and amongst whores and harlots.

Eu. Good words, good words: I think you surmise, and say more then is true.

Xant. It is too true which I say; and moreouer when hee comes home well whited in drinke at mid-night, after he hath bene a long while waited for, hee snorts like a swine when he is laied: and fir reuerence casts vp his drunken gorge in the bed, to say no more.

Eu. O Xantip, you make my heart ake to heare you. Therefore marke this,
that

that when you doe thus disgrace your husband, you shame you selfe.

Xant. I would I were dead, if I had not rather sleepe with a sow, then lye by his side.

Marg. But do you rattle him vp at his coming home?

Xant. Yes, I handle him as hee deserues, I make him know that I haue a tongue in my head.

Marg. And what saith he againe?

Xant. At the first he is as loud as I, chinking to beare mee downe with great words,

Marg. But do you neuer fall from scolding to scuffling?

Xant. Once wee were fallen out so farre, that a little more would haue made vs fight out-right. Hee got vp a great cudgell, and shaked it at me, threatening me with thundering speeches.

Eul. O lamentable lining betweene man and wife!

Marg. Wast thou not afraid then Xantip?

Xant. Afraid? no: on the other side, I tooke vp the treuit, and if he had but touched me with a finger, he should wel
C have

A Looking Glass
have scene and felt, that I would haue
laid about me lustily with both my
hands.

Marg. I promise you, I commend
you for your manly courage; you had
got a new kinde of target, when you
had the treuit, you did but lacke your di-
stasse in stead of a ianelin.

Xant. I would haue made him haue
knowne, that hee had met, and medled
with his match.

Eul. O neighbour, this should not be
so.

Xant. What tell you me of it? if hee
will not vse me as his wife, I will not en-
treare him as my husband.

Eul. But Paul, as I said befoze, tea-
cheth, that wiues should be in subiection
to their husbands with all reuerence,
and not to be check-mates with them:
and Peter sets downe Sarah for an ex-
ample to women, who called her hus-
band Lord.

Marg. We haue heard of these things
before as well as you: but the same Paul
I trow, teacheth, that husbands should
loue their wiues, as Christ did his
Church.

Xant.

For married Folks.

Xant. Well, let him first do his duty,
and then I will do mine.

Enl. But yet when the case stands thus,
I thinke it is the wiues part to yeeld first
to her husband.

Xant. Husband, quoth she, marrie in
good time; if he be a husband that makes
no more account of me, then of his kis-
sins gillie.

Marg. But in kindnesse Xantip tell
me: did he, when you stood so stoutly to
him, leaue off to threaten you blowes?

Xant. Did he? yes, and it was best
for him too, I trow, or else as I am an
honest woman, I sweare to you, I
would haue belaboured my fellow well
and soundly.

Enl. O terrible mannish woman! I
did not thinke that thou hadst bene of
such a peremptory spirit. Thou doest
not remember that he hath power ouer
thee, and that thou shouldest let thy de-
sire be subiect to thy husbands.

Marg. It was well done Xantip;
hold him out still at staves end, yeeld
him not an inch, lest he take an ell: let
him not crow ouer thee.

Enl. You need not giue her such wic-
ked

ked counsell; what, will you haue all the world to exclaime on our sexe, and cry out vpon women kind?

Marg. Why, none but men will speake against vs; and if they do, we can giue them two woꝝds for one in the hottest manner.

Enl. Me thought you said your husband left his threatning: me thinks then *Xantip*, in all equity and conscience, you should cease your scolding.

Xant. I mind not to leaue it yet.

Marg. What does hee, I pray thee, whilest thou art scolding?

Xant. What? sometimes hee sleepe, slugge as hee is; sometimes hee fals a laughing; sometimes he takes his fiddle, which hath scarce three strings, and thereon he strikes with his fiddling stick as loud as he can, that hee may there with drowne the noise of me.

Mar. I am sure, this behaviour of his angers thee to the heart.

Xant. It grieues me indeed to the very guts, and I so chafe sometimes that I can hardly hold my hands.

Enl. I pray you good neighbour hold your tongue, and giue me leaue to
speake

For married Folkes.

speake my mind a little to you.

Xant. Say on hardly, and speake your pleasure.

Ent. You shall be as bold with me when you please: me thinkes we two for old acquaintance sake should be very bold & familiar one with another.

Xant. You say true. For truly we haue bene play-fellowes from our cradles; and of all that euer I had, there was none that euer I loued better then you.

Ent. Well then, this I say in loue that I haue towards you still, and my request is euen as you loue me, to hearken vnto me. You are married now vnto your husband, what manner of man soeuer hee be, you haue no liberty to change him for another, or cast him off. In old time indeed, when couples could not agree, diuorcement was permitted & appointed as an extreme remedie, but now that is quite abolished. *Ben-ezer* must bee your husband, and you *Xantip* his wife, till one of you dye.

Xant. A vengeance on them, whosoever they be, that haue taken away that law and liberty from vs.

Eul. Take heed what you speake, you wot not what you say, nor whom you curse. It is Christs pleasure I tell you, & no other mans, that it should be thus hence-forth.

Xant. I can hardly beleue it.

Eul. Truly *Xantip* it is as I say, and therefore cry Christ mercy for thy cursed blasphemy, and study to agree with thy husband henceforward, by applying thy selfe vnto his qualities.

Xant. Is it in my hands to make my husband a new man?

Eul. I can tell you *Xantip*, wee wiuers may do much either in making or marring our husbands.

Xan. Do you and your husband agree so well together?

Eul. Yes, now, God be thanked, wee liue in peace.

Xant. By your owne saying it seemes, that you could not well agree heretofore.

Eul. I must neede onfesse to thee, though I take shame to my selfe, the fault most commonly was mine. For I was, as many other yong women are, proud

proud & disdainfull, scorning that my husband should reprove mee; idle and carelesse, seldome, or neuer, seeking to please him; but rather thought that hee should stoope and seeke to me; and many times I would be lumpish and lowring; and if at any time he spake vnto me any thing which pleased me not wel, I would snap him vp shrewdly, and answer him crossely; with shame I may speake it, God forgie me: yet after, as I grew in yeares, I grew in experience, and comming acquainted with motherly and modest matrons, they gaue mee graue and sage counsell, which I obeyed, and was much bettered by it: so that after, there was neuer any tempest, I thank God. But yet as it falls out commonly amongst married folks, some little clouds arose which might haue made a storme, except I had obserued and practised the wise & Christian counsel of my louing religious neighbour *Abigail*, which made the cloudes to vanish, and my husband as meeke as a lambe. For I considered that euery man hath his qualities, & euery womā her infirmitie. I thought with my selfe how I might behaue my

selfe best towards my husband for both our goods: and whiles I was weighing seriously these things, and reuoluing the in my minde, these sentences of Scripture came to my remembrance. A soft answer staith wrath. And againe, A word spoken in due place, is like apples of gold with pictures of siluer: And further: In many words there cannot want iniquity, but he that refraineth his lips, is wise. And againe, A wise man waits his opportunity, but a foole speaketh whatsoever commeth to his mind. And againe, that which our Sauour saith, that we shall giue account of euery idle word at the day of iudgement. And againe: That by our words we shall be iustified, and also condemned. And moreouer, the wise and gracious words of *Abigail* to king *Dauid*, came to my mind, whose words were so perswasive and pithy, that they staied his furie, what time hee was resolute, and at the point to commit a great and horrible slaughter. And on the other side, I considered that we women are apt to speake, and how the Apostle *James* willet vs to bee swift to heare, and slow to speake. Hereupon I gathered

gathered what a grace and goodly ornament it is for a woman to speake wisely and seldome, in modestie, and vnder correction: and therefore I resolved to pray continually, that God would set a watch before my lips, lest I should offend in my tongue: which though it be but a little member, yet, as the Apostle saith, if it be once kindled, is set on fire of hell.

These, & such like sayings of the holy Ghost swaied with me, and droue me to this consideration, that though my tongue be one of the least members of my body, yet if it were not rightly vsed, I might offend the most by it; I might much displease my husband, and hurt my neighbours, & destroy my own body & soule for euer (all which ought to be more deare vnto me then all the treasures and pleasures in the world.) And on the other side, if my tongue were rightly ordered, I might much glorifie God, beautifie his Gospell, and adorne my Christian profession; speake in the behalfe, and for the credit of my husband, and for the good of my neighbours: and therefore I praied vnto God,
that

that hee would open the doore of my mouth, and giue me vtterance & wisdom, that when I speake, my words might be directed by his Spirit, to put life and power into them, and season them with wisdom, and to make them forceable, gracious, and sauoury in the eares of the hearers. So that to conclude, alwaies after I would be carefull what, and when to speake, the manner how, and to whom, yeelding that reuerence to my husband, that is due to him. And I tell thee *Xantip*, these things wroughe so with him by the blessing of God, that since I doe not remember that euer we haue had a crosse word.

Xant. I promise you, I like your speech passing well. Well, note I wish in my heart, that I, and all other women in the world, were of your minde: we may see what it is to keepe company with those that are wise and godly. I thinke our neighbour Abigail did you more good then euer any woman did; and I thank God, you haue done me more good then euer any woman hitherto hath done.

Ent. I reioice greatly that God hath made

made me an instrument to doe you any good, or any other. And this I pray you neighbour, if there bee any good done vnto you by me through Gods mercy, shew the fruits thereof in a holy life. For I may tell you, be it spoken now to the glory of God, there were few that euer thought you would haue bene reclaimed, you were so lauish of your tongue, and so fierce, that you would haue scared one with your words.

Xant. We may see the power of the Almighty, who can make of the lyon a lambe, and that a little child should play vpon the hole of the aspe: and therefore I pray you, pray vnto God for me; yea and that also, when you are met together with Abigail, and the rest of your Christian friends, that God would go on with his good worke which hee hath begun in me.

Eul. That is my duty. And to forget you in my praier, were to forget my selfe vnto God. I pray you also, take all the means that may helpe you forward, & renoũce whatsoeuer may hinder you. You heard what holy and heavenly exercises *Margeries* good husband vsed;

vsc

A Looking-glasse

use you the same, though shee neglected and loathed them. In any case cashiere her company, and the fellowship of such, til you be ströger, or she better: for now she is a perillous woman, her euill words and rotten speeches will corrupt good manners, and quench your good motions: her religious husband is much vexed with her, euen as iust *Lot* was with the vncleane Sodomites. And againe, I am to aduise you, not to be dismaied for those that will mocke you for your profession, and because they see you begin to make conscience of your carriage, who vse to say, that we are a holy sister-hood, and precise foolish women; which prattle and chat wee know not what. Beare them with patience, and bee slow, yet sure, when you speake, especially in the cause of Christ.

Xant. Blessed bee God for this your loue and good counsell: I hope I shall make vse of it, as God shall enable me. I pray you now shew me some particular directions how I and my husband may best liue together in mutuall loue.

Enl. First of all I say to you, that many times

times loue is cleane lost betweene couples, before they well know one the other; the maine reason of it is, because they obserue not one anothers qualities, and apply themselues accordingly: and another, because they continue in strife when they are fallen out, and do not betimes make vp the breach. And the reason why they are backward to make peace one with an other, ariseth from the stoutnesse of their hearts, which being proud and stiffe, will not stoope one to another; which breedeth heart-burnings betwixt them, and inward grudging & murmuring one at another: and therefore these cursed seeds of dissentiō and discord, being cast once into the heart by the Diuell, will spring vp not only to roots, but trees, & wil hardly or neuer be holpen, if at the first they bee not speedily pluckt vp by the roots.

Now then marke the vse of this: you are yet but a young woman, and haue bene married but a while, and I see with griefe, that there haue bene bitter iars betwixt you; and now you for your part, are desirous to haue peace, and liue in amity with him, that so you might

might passe your liues with mutual ioy. What therefore is past let it bee forgotten; and not onely forget, but forgieue all vnkindnesse. And if at any time your husband beginne, either vpon some cause or no occasion to contend, answere him mildly, and with all modesty and meekenesse: take heed that you put no fuel to the fire of his displeasure, for if you doe, it is a thousand to one but the flame will burne you both. The tender twig is soone broken; but if it grow vnto a tree, it cannot be stird without an axe: which must cut it down. So likewise the nature of man is soone pacified with a soft and gentle answer; but if it be asperate with bitter speeches, nothing will asswage it, till it haue had his course, which is sometimes vnto the destruction both of man and wife; except the mighty axe of Gods word come in the mouth of his Minister, and cut it downe. Therefore it behooues vs in the beginning to labour, what wee can, to agree one with another, and to strengthen our affections against euill dispositions, and to holy actions. Now the only way to compasse peace, is, that
wiues

wiues be buxom and obedient to their husbands, and to vse them kindly with gentle behaviour. Now whereas some women stand vpon their pantoffles, that is, either vpon their glistering beautie, their proper personage, great portion, and rich parentage; alas it is nothing to lessen their loyalty and submission to their husbands. And that man that sets his loue vpon his wife, for these outward things especially, shall know, that as beauty passeth, his loue will passe with it; and as riches wast, his loue will languish: and as her parents die so, his loue will bee buried in obliuion with them.

Xantip. Good gossip, tell mee, what way went you to worke to win your husband?

Eulal. I told you a little before: but to the end, that you may the better remember it, and follow me, I wil tell you againe.

Xantip. If I can, I will doe my endeavour to the vttermost, through the helpe of God.

Eul. I make no doubt but that God wil strengthen you to any good worke,
if

if you call vpon him for his aide, and take those meanes which hee hath appointed for the accomplishing of the same.

Xant. Well, I will.

Eul. First then this was my care; when hee was pleased; how I might keepe in with him: and when hee was angrie, how I might appease him. And this was one maine thing that I would continually aime at, to behaue my selfe humbly and meekly towards him, both in word and deed; also I would carry my selfe cheerfully toward him; and I would looke vp and downe; that there should bee nothing that might offend him. I also obserued his disposition and inclination. Moreouer I had respect vnto times and seasons, that his diet should bee provided in due time; and that he should haue such delicates, as were most comfortable for his heart, and pleasant to his mouth; and so by this meanes I won both him and his loue vnto me; whereas before me thought he was as cruell as a Lyon, and terrible as a Dragon. Therefore I considered what those do that take in hand to tame Lyons

Lyons, and Elephants, &c. which cannot be mastered with strong hand; therefore they that goe to the Elephant haue a speciall care that they bee not clad in white; and they that goe to Bulls, that they be not araied in redde; because it hath bene found by experience, that those creatures by these colours, are made wilder and fiercer; and also Tigris by the sound of Timbrels, by report are so enraged, that they rend themselves in peeces; So they that breake horses haue their tearmes, their smackings, whistlings, and clappings, whereby they make their stout nature tame. Why then *Xantip* consider I pray you, how much more seemely and necessary it is, that we women should acquaint our selues with such courses, whereby we may win our husbands to goodnesse; by whom we should haue the greatest comfort and defence next vnder God.

Xant. It is true: say on, I pray you, say on.

Enlal. Having obserued these things, I applied me to his nature, and I had great care that nothing should be done

that might displeasethim; nor nothing
left vndone, that might offend him.
Not onely of my selfe had I this care,
but of all that was in in the house; and
that not onely in great matters, but also
in the least

Xantip. But how would you apply
your selfe to him that would neuer tar-
ry within doozes, or come euery while
drunken home?

Enl. Stay a while, I will speake of
that by and by. First I will shew you
forth my behauiour towards my hus-
band, because you desired to know it.
When he lookt at any time very sad, &
there were no fit time to speak to him, I
would not thē laugh & dally with him,
and play the tom-boy, as many women
are wont to doe in such a case, but I put
vp on me a sad countenance also, and
lookt heauily; for euē as a looking
glasse if it be a good one, doth shew the
countenance of him that glasse himselfe
in it: So it be seemes an honest wife to
frame her selfe to her husbands affectio,
and not to be merry, when he is melan-
choly, nor iocund, when he is sad, much
lesse fliere when hee is angry. And if at
any

any time he were stird, I would either pacifie him with gentle speech, or giue way to his wrath, till it were somewhat alayed; or else I would keepe silence, till there were fit time for clearing my selfe, or aduising him with reuerence and discretion. This course also I tooke, if at any time he came drunken home, I would not then for any thing haue giue him a foule word, but I would cause his bed to be made very soft and easie, that he might sleepe the better, and by faire speeches get him to it.

Marg. Where are setters for the legs, and yokes for the neckes of women: must they crouch on this manner to their currish and swinish husbands? If I had such an one, as he behaued himselfe like a swine, so I would vse him like a beast.

Eulal. I had thought we had bene ridde of your company.

Marg. I stood behind, and heard you so long, that I could no longer hold my peace. Are you a woman, and make them such dishclouts and slaues to their husbands? Came you of a woman, that you should giue the no prerogative, but

As Looking-glasse
make them altogether vnderlings?

Eul. I pray you be patient: I haue spoke nor counsell'd any thing but what I haue done my selfe; and I haue done nothing, but that which is warranted by the word of God.

Marg. I hope the word of God doth shew men their duties to wiues, as well as the wiues toward their husbands.

Eul. It is so: but first wee must shew the one, before we can doe the other.

Marg. You should haue begun with the men first.

Eul. It might haply haue bene somewhat tedious, and women mostly are so fickle, and wil find themselves so many things to doe, & are so soone weary of hearing and reading any good thing, that they would scarce stay to heare the beginning of their dutie; therefore I thought best to begin with them first.

Marg. Trust me, you are a small friend to your owne sexe.

Eul. More then you are to your owne selfe; for you are ignorant and carelesse of that good, which you might haue by your husband, if you would be louing
and

For married Folkes.

and submissiue to him.

Marg. Tell not mee of the good, which I may haue by my submissio; for this is the truth of it, I care not though he heard me : I neuer meane to haue my necke brought vnder his girole, but I will rather make him buckle & bend vnto me, or else he shall haue an vnquiet life.

Eul. It is true indeed, that many such as you are wil haue their husbands bend and crouch vnto them. But how seemly or warrantable this is, let euery one iudge. It is neither for the womans credit nor profit, whē the streame runs with violence this way. What a horrible sinne is it, that the woman should vsurpe the mans authority, & the poore man dares not do any thing, but what his wife wil? and as she saith so it must bee, or else the house will not hold her, neither will she looke vpon him without lumping and lowring; & if any describe the vglines of her countenance in the time of her anger, she will scarce be friends with them. Oh therefore, Oh therefore, that these masterly dames would but glasse themselves, that they might see their rugged
D 3 browes

A Looking-glasse

browes, their fiery eyes, pouching
mouthes, their blacke and poysoned
tonges, which vtter horrible blasphemies
both against God and men, especially
against their husbands, whom they
should loue most dearely. So heere
is the cause why many men thinke it
their greatest wisdom to possesse their
soules in patience, and to passe by many
grievances in our sexe. Onely this
is the refuge of those that are godly, to
comfort themselves in the Lord their
God. Therefore well (saith *Salmon*) *It
is better to liue in the wildernesse with a dinner
of greene hearbes, then to haue a stalled
oxe, or to liue in a wide house with a contentious
woman.*

Marg. I will be swozne, if there
were but three or foure moe here; if they
were of my mind, wee would teach
you how to defame & shame vs on this
manner.

Eul. You defame and shame your
selues, I onely shew, what shrewes are:
and those that will neither be ruled by
God nor their husbands: as he that toucheth
not pitch shall not be defiled, so
she that is not of this stocke and lineage,

is not blamed.

Xant. Let her alone good Eulaly, and tel me how did you after your husband was in bed.

Eulal. When his stomack was emptied, and he come to himselfe, when he was not stirred in his affections, nor troubled with other actions, but he and I alone, either in bed, or in some conuenient place, I would gently admonish him, or rather intreat him, that he would haue a care of the health of his body, & to auoid that sin, to bee ouercome with drinck; telling him of such young men, yea gallant gentlemen as he knew, who got surfets by so overcharging their stomacks: also with weeping eies I would intreat him, to haue a care of his estate and credit, children and seruants, lest the one should be vndone by his spending their portions, and the other by following his vnseemely course of life. This was the manner of my proceeding with him, seasoning my speeches in the best manner, that they might not be distasted but digested of him. Also sometimes I was wont to vse a preface, and make him promise mee, that hee would

haue patience with me, if I a simple woman should put him in minde of something, that might tend to his credit or welfare any way; & whē I had told him my mind, I would breake off that talke, and fall into some other more delightful to him. For gossip *Xantip*, I may say to you, that this is the weakenes of vs women, that when wee haue begunne to speake, wee are so talkatiue and full of words, that wee wot not when to leaue.

Xant. It is the pleasure of men indeed so to say of vs, who haue no better spojt, then to speake of, and report our infirmities: but say on I pray you.

Enl. I had also a speciall care of this, that I would not find fault with my husband for any thing, in any bodie's presence, nor complaine of him abroad. A matter is soone amended, that is but betweene two, and not blazed abroad. But if the matter bee of such a nature, that it cannot well be holpen by the wiues counsell, it is a seemelier course that the wife make complaint to her husbands parents, or some of his kindred, rather then to her owne; and also that she moderate her complaint & temper

temper her speech so, that she may seeme
not to hate her husbands person, but on-
ly his ill conditions. Neither let her blab
out all; that so, when her husband
comes to heare of it by his friends, that
she hath spoken of his faultes with the
least, he may be forced to acknowledge
his wiues courtesie, and kind dealing, &
to say as *Saul* did of *David*: *She is more
righteous then I.*

Xant. She had neede be an *Acade-
mick*, and brought vp in their schooles
and *Vniuersitie*, that should skill to do
this as you haue set downe.

Ent. By this meanes we shall draw
our husbands to shew vs the like kind-
nesse.

Xant. There are some husbands,
whom no gentle intreaty will doe any
good.

Ent. Truly I thinke, there are few
or none such: but say there be, first of al,
as I haue said before, the husband must
be borne, endured, and dwelled with,
though neuer so wretched and wicked,
euen a diuell incarnate. Therefore it is
farre better to beare with one like our
selues, or that may bee bettered by our
courteous

courteous carriage, then one, that will be worse every day then other, by our ouerthwart & crabbed behauiour. Come on *Margerie*, what will you say, if I tell you of some husbands, that haue reformed their wiues on this wise by their gentle carriage. If they doe it, how much more thē is it meet, that we should do the same to our husbands?

Marg. If you can tell vs of a truth of any such, I say they are rare swans, and such husbands are hard to come by:

Enl. Why, there are many such geese as you are, will not bee ruled by them, but continually will bee gagling at them.

Xant. Shee hath such a swanne her selfe; if she had eyes to se him, or grace to make vse of him: I would I had such another; if I had, I would thinke I had a rare lewell.

Enl. I am acquainted with such another, who is both a learned and a noble man, and of an excellent good courage. He married a young maid about 17. yeares old, brought vp continually in the country; as noble men you know haue a kind of felicity to dwell in the country

Farmered Folkes.

country, that they may there hunt and
hawke. He would make choise of a
plaine and homely wench, to the intent
he might better bzing her to his bow. He
began to teach her to reade, and to plaie
on instruments, & by little and little to
accustome her to make relation of some
points deliuered in the Sermon, and to
traîne her vp in other matters, which
were commendable & pzofitable. Now
because these were strange and vnconth
to the rude young woman, which had
liued quitely in her mothers kitchin a-
mong men and maid seruants, she grew
soone weary of them, and would not
obey her husband (as you Margery will
not:) and when her husband vrged her
to them, shee would like a child, put
finger in the eye, and sometimes she
would throw her selfe vpon the cold
ground, and beate her head against it,
as if shee would haue beaten out her
bzaines. Shee continued this course
a good while; her husband very wisely
winkt at it, and kept in his displea-
sure. On a day he willed his wife for
recreations sake, to walke with him, in-
to the country to her father. Oh shee
was

was in heauen when she heard of that, & went with al her heart with him to her fathers house. Being come thither, he left his wife talking with her mother & sisters, himselfe went into the fields a hunting with his father in law; & being there and no body by, he told his father in law, how he hoped, that he had happened on a comfortable companion to haue past his life withall; but now he perceiued, that he had one alwaies pulling and complaining, and pittifully talking on, and that hee could not helpe it, with whatsoeuer he could say: Therefore he prayed his father to play the Physitian, and to cure his daughters malady. Her father made him this answer: Son saith he, once in the Church I deliuered my daughter to you: if she will not be ruled by your counsell, vse your authorizty. When the young man, thus replied: Father I know very wel, what I may do by my place and authorizty; but I had rather shee might bee brought into order by your skill, and authorizty, then to vse the extreme remedy of Stafford law. Upon that his father promised him to do whathe could

to cure and phylicke his daughters crooked and peruerse disposition. Within a day or two therfore he pickt out a fit opportunity both of time & place to deale alone with his daughter. Calling her to him aside, and composing his countenance in a graue and grim manner, and sollemne sort, he beganne to shew her, what a hard fauoured woman she was, and of no louely qualities, and how he was oft afraid, least hee should neuer haue bestowed her in marriage: and yet saith hee, through the great care that I haue had for thee, I haue procured thee such an husband, as the most courteous and beautifull damsell that is, could not desire a better. To be brieife, the fathers speech grew so hot, that hee could scarce hold his hands. The young woman moued partly with feare, and partly with the truth of that her father told her, fell downe at his feet, praying him to forgive her, and promising euer after to be mindfull of her dutie. Her father forgane her, and said further, that hee would shew himselfe a right father, if she would doe as she promised.

Xant. And what followed?

Ent.

Eu. The young woman going from
her father, returned to her chamber,
finds her husband all alone, falls upon
her knees, & cried: O husband, unwise
as I was, I haue not hitherto knowne
you nor my selfe: hereafter you shall
see me become a new woman: only good
husband forgive and forget my former
disobedience. This vnerpected humble
speech of his wife, hee welcomed with a
kisse, and promised her all things, if shee
would still continue in this minde.

Xant. Yea, but did she so?

Eu. Yes to her dying day; neither
was there any seruice so base, which shee
would not willingly vndergoe at her
husbands pleasure, howsoever. Margery
it may be, you would haue done it at
your leasure. And there grew euery day
such great loue betwixt the, that within
few yeares she would often in company
reioyce & blesse God that shee was mar-
ched with such a husband, whom if shee
had not married, she thought there should
not haue bene a more miserable crea-
ture vnder the Sunne.

Marg. Such men as these are as rare
as white crows:

Xant.

Xant. Yet you haue such an one.

Eul. The greater shall her iudgment be, except she repent: for there are few women in the country, I can tell you, that haue such a religious husband, who seeketh by all meanes her saluation.

Xant. Haue you no mo such exāples:

Eul. Yes, that I haue, and one especiall one, which I hope will please *Margery*, it being much in the commendation of a woman, as the other was of a man.

Xant. I pray you let vs heare it.

Eul. There was a neighbour of ours, a very honest man, but somewhat of a hastie nature, and of a waspish & tetchy disposition: on a day he beate his wife, a woman, by common report, of singular good carriage, and excellent behaviour, such an one as *Abigail*, being very well beloved of all her neighbours. Being beaten & abused of her husband, she betakes her selfe into her secret closet, and there shee sits sighing and sobbing, so easing her heart, and digesting her griefe. Soone after vpon occasion her husband went into that roome, and finding his wife wofully weeping, saies

to her: Why sittest thou here fighting & fobbing, and crying, like a child? Shee then thus prudently and patiently answered: Husband, said shee, is it not better to doe thus, here to bewaile my griefe where no body heares nor sees, then to runne and cry out in the streetes, and to exclaime on you, as others do on their husbands? By this wise and gentle speech of his wife, the stout heart of her husband was broken: hee gaue her his right hand, and promised that hee would neuer touch her againe in any e- uill manner, neither did he.

Xant. I haue brought my husband to that passe too, but yet another way then shee did.

Enl. But I thinke you cannot yet agree.

Xant. Why, what would you haue me to do?

Enl. O *Xantip*, how oft haue I told thee how thou shouldst behaue thy selfe to thy husband? I perceiue thou hast a bad memory, or at least, small list to learne, fith so soone thou forgettest thy duty. Wel, once more I wil tel thee. First you must put vp all iniury at his hands.

Mar.

Marg. Yea, so one might some bee
made a soole & a foot-stoole: I would ra-
ther do him two for one.

Enl. Hold you your tongue *Margery*, I speake not to you but to *Xantip*.
Then *Xantip* you must labour to win his
good will by doing all duties with
chearefulnesse, and louing kindnesse: so
shal you at last ouercome him, or at least
you shall haue him in a farre better tem-
per then he is in at this present.

Xant. Alas woman, he is farre fier-
cer then he was before: I feare me, no
gentlenesse will pzeuaile with him.

Enl. Feare not woman, there is no
wild beast so sauage, but by gentle hand-
ling it may be tamed: be not then hope-
lesse of a man; do but put in practise &
vire my aduice for a few moneths, and
then blame me, if you find not my coun-
sell to doe you good. There are some
smal faults which you must winke at; &
take heede that you giue no occasion of
contention, and thinke no scorne to be
seruiceable in those things which be-
come you. There are some women that
will be euer frumping or whining, sel-
dome or neuer vsing any amiable beha-

uiour toward their husbands, which is a
signe that they haue not the loue of God
shed abroad in their hearts. For if they
had, it would cause them to loue their
husbands vnspeakeably.

Xant. Indeed gossip, I must tell you
plainly, I cannot shew that loue to my
husband that I should, and some do to
theirs, he is so crosse to me, and euery
way so vntoward.

Eul. But I hope it would bee for your
good, if hee would leaue his bad quali-
ties: suppose when you are angry with
your husband, that then you could by
the art of *Circes* transforme your hus-
band into a swine, or a Beare, or any such
like beast, would you not do it?

Xant. I know I should not: but whe-
ther I would yea or no, its hard to say.

Eul. What, had you rather haue a
swine or a Beare to your husband then a
man?

Xant. You doe not heare me say so;
I trow, no.

Eul. Go to then, what if you could
make him of a wine-bibber, a sober per-
son, of a ding-thrift a good husband; of
a slothfull, a painefull person; of a pro-
phane

phane creature, a religious and zealous Christian, would you not do it?

Xant. There is a question indeede. Yes, with all my heart would I: but how should I do it?

Eul. *Xantip*, *Xantip*, thou art like vnto those women which the Apostle speakes of, that are alwaies learning, and are neuer taught: so thou art alwaies asking how shal I do this and that, and yet thou remainest still ignorant: and wilt thou know why thou art so ignorant still, and forgetfull?

Xan. Yes, with a good will.

Eul. It is because you do not practise that which is taught you. I shewed before to you, that you must adorne the Gospell of Christ by your holy conuersation. Now if you be a Christian, as I thought you were, & suppose you think no lesse of your selfe, of you the Apostle askes this question: What knowest thou o wife, whether thou shalt win thy husband? meaning, by thy holy example, gracious words & counsell, praiers and patience, your conference and community. Now if by any meanes you can win your husband, what a rich crowne of glo-

A Learning of the
ry shall you obtaine? what vnspokeable ioy and comfort shall you haue both in this life, and in the life to come? Set not your eies so much vpon his ill conditions: for that makes them seeme greater then they be; and to twit him with them, is not the way to bring him to goodnesse, but to make him worse. Before you were married to him, you shold haue considered what his ill qualities were: for it behoues a woman not onely to chuse a husband by her eies, but also by her eares, and by experience of his qualities; neither is it a time after once they be married, of complaining & accusing, but of curing their bad husbands.

Xant. What woman knew you euer, that chose her husband with her eares?

Enl. She chuses a husband with her eies, that respects nothing but his visage and personage: and she chuseth him by her eares, that warily & wisely weighes what the world, especially the best sort, say of him; and she chuseth him by experience, who trieth his loue and constancy.

Xant. This is good counsell, but
it

it is all too late.

Eul. But it is not too late to labour the reformation of your husband; and yet it shall be in very good time, if you can profite your husband. For the way to good manners is neuer too late; and you both shall finde a double comfort of it, if your husband shal haue any children by you.

Xant. I haue one already.

Eul. When, I pray you?

Xant. A pretty while agoe?

Eul. How many moneths since?

Xant. Wellnēere seuen.

Eul. How can that bee? Is it possible that you should haue a child in three moneths?

Xant. Tush, it is longer.

Eul. It is not a day longer, if you beginne your reckoning from the mariage day.

Xant. Yea, but we had conference before.

Eul. Like inough; but I hope children are not gotten with conference. Is this you that cōplaine of your husband so much? I perceiue one house is better troubled with you then two. I feare I

haue bestowed all my labour in vaine vpon you ? what thinke you will our neighbour *Abigail* say, when she heares of this ? it will grieue her not a little.

Xant. We were sure together before.

Eul. The sin is something the lesse, but yet except it be repented of, and that from the heart, God will punish you both for it, and therefore looke to it, & lament it, as also all other your misdemeanors. What is it, a boy ?

Xant. Yes, a goodly lad, God blesse it.

Eul. You must haue a speciall care to bring him vp in the feare of the Lord; otherwise make your reckoning that hee will be a great crosse to you both : but if you wil catechise him now from his cradle, & so continually, no doubt but he will be a meanes to set you at one, if that you will but incline a little to your husbands minde. I pray you tell me, what do other men say of your husband, your neighbours, and those that haue dealing with him ?

Xant. They commend him out of all cry for a courteous, liberall, and friendly man.

Eul. This makes me hope that he will
proue

proue such an one as we would haue him.

Xant. But I am sure that I find him not such an one to me, whatsoeuer they say.

Enl. Yea but do you shew your selfe such an one towards him, as I haue counsell'd you; and if he proue not such an one in time as I said, call me *Eulalie* no longer, but *Pseudolalie*, or lyer. Moreouer remember, that yet he is but a yong man, not, as I thinke, aboue foure and twenty yeares old; alas poore soule, he knowes not yet what belongs to a husband or housekeeping. You must not thinke to bee separated from him, as a great many do, if so bee they cannot agree vpon euery thing, then straight nothing but separation.

Xant. God forgive me, I haue often wished it.

Enl. But repent of that, and if euer it come into your minde, consider with your selfe how friuolous a thing it is for a woman to be diuorced from her husband, sith so many inconueniences follow of it. Againe, thinke with your selfe, that it is the crowne and commen-

Education of a matron to be obedient to her husband, as hath bene said; yea, that it is a thing ordained in nature, and decreed by God, that the woman should wholly depend vpon the man, & haue him as her head. Also remember the pretty little boy, the fruit of your wōbe; what would you doe with him, if you went away? would you carry him with you? then you should deprive your husband of his right: would you leaue him with your husband? then you shall deprive your selfe of part of your selfe. Lastly, tell me, haue you any that beare you ill will?

Xant. Yes, I haue a step-mother, & another in law like her: for they hate me so much, that I thinke they could wish I were at the Diuell.

Ent. Then remember them also. For what could you do to make them reioice more, thē if they should see you liue alone like a widow; nay worse then a widow: for those may mary againe, but so could not you, but must liue rather like an harlot that is separated for adultery.

Xant. I must needs say your counsell is good, but I cannot abide to be thus
bered

bered every day.

Ent. But thinke with your selfe what great labour you tooke before you could teach this parrot to pronounce some words.

Xant. It was a long time indeede.

Ent. And doth it seeme irksome and tedious vnto you to take some paines to make your husband a good man? You are not the woman I tooke you for: for I alwaies thought that you would haue refused nothing that might be profitable to both your soules and bodies, and that you might passe your daies in peace & pleasure. You haue heard how great paines men take to breake their horses, and what curious meanes and deuices they vse to tame Lonyes, Bulles, and Elephants: and shall we thinke much to take a little paines to haue good husbands?

Xant. What shall I doe?

Ent. Truly, it grieues me to heare you. This is the foot of your song commonly: What shall I do? Why this do. Be carefull that your house be neate and cleanly, that there may bee nothing to drive your husband out of doores. Be gentle

gentle, louing and kinde to him: be al-
waies mindfull of that reuerence which
is due to him. Be not lumpish, nor yet
rōboyish: be not fluttish, nor yet garish
in your apparell: let your meate be well
dressed, and in due season: know your
husbands tooth: let him haue that which
will delight his palate: shew your selfe
gentle and affable to his friends, bidde
them often to your house, and see with
cheerfulnes all be hādsome. When your
husband is merry, be not you sad: & whē
he is melancholy, be not you merry: for
contraries wil not agree together. Make
his bed soft, & see that euery thing which
is good bee provided for him. By this
meanes you shall haue him keepe home,
and so saue idle expences: for thus will
he thinke with himselfe at length. Good
Lord, what meane I? what a foole am I
that liue ranging abroad with losse of
my goods and good name, by keeping
drabbes, and drunken company, when I
haue such a good and louing wife at
home, which takes more pleasure in me,
then this flattering harlot? why then,
much more should I bee delightfull to
her, if I would quite leaue these trils,
and

and swilling company. Well, I will resolve with my selfe henceforth to leaue this filthy and beastly course of life.

Xant. Doe you thinke that I shall pzenaile?

Eul. You are very incredulous, and a woman of small hope: you would ill do I perceiue as a certaine graue matron did, which I had thought to haue told you of before, but I let it then passe, because I would not bee tedious vnto you.

Xant. I pray tell me, what shee did.

Eul. You are maruellous desirous of nouelties, and inquisitiue to know: it were an excellent thing in you, if you were as readie to practise what you know, and to follow the good examples you heare of.

Xant. Well, I hope I shall doe it.

Eul. I will briefly shew you the same: not that I would haue you to follow her steppes, but learne wisdom from her policie. There was an ancient Gentleman, who gaue himselfe to hunting, and as he was an hunting, hee light vpon a yong maid, a poore womans daughter. For loue of her, hee would
leaue

A Looking-glass
leave his owne house, and frequent that.
His wife suspecting some such matter,
watched him one time whither he went,
and seeing him go to a poore cottage,
thither she went one day, when he was
away, and got out of them what he did
there, how he lay; she could see nothing
there but bare stone-walls, & meere po-
uerty. Shee goes home in hast, and
makes no lesse speed againe, bringing
with her a handsome bed, & good pro-
uision, with siluer plate, and also gaue
them mony, willing them, if he came a-
ny more, to make more of him and giue
him better entertainment; not telling
them all this wile, that she was his wife,
but made semblance as though she were
his sister. Soone after shee was gone,
comes her husband priuily, not know-
ing what was done; and seeing the house
richly furnished, his diet more dainty,
and greater plenty of it then ordinary,
he asked them whence they had all this
furniture and provision. They told him,
that a graue matron a kinswoman of his
brought it them, and charged them at
her departure, to giue him better atten-
dance and entertainment. By and by
his

his heart smote him, and told him, that it was his wife: he goes home in all hast asking her, whether she had ben in such a place; shee tels him yea; then he asked her, what she meant by it, to carrie bedding, and such a deale of good plate and prouision thither. O husband saith she, you haue bene vsed euer since I knew you, to a better diet and lodging, then I see any there; for you haue there but bad entertainment. Therefore I thought it my dutie, sith it was your pleasure vpon what occasion I know not, often to resort thither, that you should haue better prouision when you came, then they could affoord you. Now marke the issue, when the man saw the tender loue and care of his wife, he neuer stole out after, but continually kept her company at home. Also I could make rehearfall of another, if I thought it expedient, which inuited home her husbands paramour; and if hee supped abroad with her, would send them some one dainty dish or other, and by this meanes win their husbands loue wholly to themselues. But howsoeuer this fell out at sometime, yet it is not lawfull to take the same course, though

A Letter to a Gentleman
though wee were in hope, our attempt
should haue successe; for wee must not
doe euill, that good may come of it.
But to this end I haue alledged these
two last, that if women haue won their
husbands, which were lincked to har-
lots; then much more may Christian
women by their louely and holy carri-
age, be in hope to win them, which hate
such strumpets. And thou *Xantip*, that
saiest thy husband haunteth harlots,
this is my counsel to thee, to make much
of him; not because he doth that wicked-
nesse, or to flesh him in his lust, but that
therby thou maist reclaime him from it:
but in no case countenance thou his pa-
ramour.

Xant. I purpose to practise your pre-
cepts.

Eul. Looke on me; I promise you, if
you practise the, as you haue often said,
you shall finde me a friend indeed, and
I will goe to your husband, and get
Abigail, that can giue beter counsel then
I, to goe with me; and wee will tell him
thoroughly of his duty, yea and that in
such a manner, as I make no doubt, but
hee shall accept of it.

Xant.

Xant. I commend your course. But take heede hee smell vs not out; soꝛ if he know, that I haue made his faults knowne to you, he will be so outrageous, as though he would bring heauen and earth together, and take on with mee like a madde man, and bedlem,

Enl. Feare not, wee will bring the matter so cunningly about, & fetch him so finely ouer, that I make no doubt, but that we will draw out of him selfe, what broyles haue bene betwixt you; and when wee haue drawne out all his corruptions as cleane as wine out of a vessell, then will wee put into him the heauenly liquor of holy doctrine, and tell him how hee is to demean himselfe towards you.

Xant. Christ prosper our enterprises.

Enl. We may bee sure that hee will giue vs good successe, if wee doe not crosse our selues. So fare you well.

Abig. Godspede neighbour Ben-ezer, how haue you done a long time?

Ezer. Welcome neighbours, welcome: how do you?

Enl. Tell vs I pray you, how doth your

your wife?

Ezer. Euen like a shrew, for any thing I know.

Enl. If I may be so bold as speaks, it is better to be a sheepe.

Ezer. I giue you my word gossip, my wife is not a sheepe, nay, I pray God shee proue not a wolfe.

Abig. It pleases men many times to speak their pleasures of their wiues, though they be neuer so kind to them.

Ezer. Kind? my wife is so kind, that Ile warrant her shee will neuer kill mee with kindnesse, for hers is contrary to nature and womannishnes; for I thinke there is not a verier shrew, and horribler scold liuing vpon the earth.

Abig. Psea but neighbour, I pray you giue me liue, you know that men are sometimes hasty, and will moue their wiues to speake.

Ezer. Speake, say you? As the saying is, there is a difference betweene staring and starke madde; so may I say, there is a difference betweene speaking & scolding. For I will tell you neighbours, I was but forth the other night somewhat late, with a friend or two of mine;
but

but good Lord, when I came home, what a life shee kept? I had no sooner put my head within doores, but shee gaue mee such a terrible looke, and vttered such an horrible voice, that I thought verily that she would haue flowne in my face, and haue scratched out mine eyes; vttering these speeches, Where the poxe haue you bene all this while? Is not this a fine time to come home at. You are welcome from your whores with a murraine; a vengeance light vpon you, and the deuill in hell fetch you: I would you might breake your neck one night, that I might be ridde of you some way or other.

Abig. Is it possible, that she should be such a terrible woman?

Ezer. If you did but heare her sometimes, neighbours, you would blesse your selues; for I think in my conscience that she is as terrible as a Lyon, as subtil as a serpent, and as wicked as the diuell himselfe; for what with her scolding, what with her swearing, and with her tumults and burstling vp and downe, you would thinke the very house would fall vpon our heads.

F

Abig.

Abig. O the vnspeakeable patience
and mercie of our God, that hee suffers
such things unpunished!

Eul. Good neighbour learne to beare
with your wiues weakenes & infirmities.

Ezer. Infirmities? what call you in-
firmities?

Abig. The wiues infirmitie toward
her husband is, when she cannot put vp
wrong at his hands.

Ezer. Put vp wrong? shee will re-
uenge two rather, then put vp one. I
thinke shee would beere the patientest
man vpon the earth: sometimes shee
moues mee so much, that I am readie
to beate out her bzaines.

Abig. God forbid, I am verie much
griued to heare of such bitter contenti-
on berweene man and wife; and so, I am
sure, is my neighbour *Enlaly*.

Ezer. I will tell you both but a lit-
tle, how shee hath vsed me. If I spend
but a teaster oꝝ tweluepence, then shee
railes vpon me, as if I were her pren-
tice boy, that had stolne it from her: oꝝ
if I will not buy her this toy, oꝝ that
new-fangle, this dainty moꝝsell oꝝ that;
shee takes on like a mad woman, say-
ing

ing that such a woman can haue this, & that for a word, and why may not shee, as well haue the same? And if I be but fourth a little, why then shee will raile vpon mee, as if I were her slaue, yea a diuell incarnate: though many times shee is fourth halfe a day, yea a whole day together, shee thinkes I must say nothing; if I doe, it shall bee spread abroad, & ten times more shall be made of it, then either I said or thought. When she comes in, if I doe but say in all gentle manner: Xantip, or wife, where hast thou bene? straight she will snappe me vp with this answer, Why what care you? or what haue to doe? must I make you accounts? (marry muste :) can I go no whither but you must know it? I will aske you leaue, when you are dead, &c. Or if I aske her, why didst thou staie so long? shee will answer, If I had knowne my staying would haue angred you, I would not haue come yet, I will goe & come when I list for all you. If I speake her faire, she thinkes I flatter her, and will begin to frump and frowne: if I threaten, then she will bend her fists, and tell mee

to my face, that I shall haue as good or
wozse then I bring; and will stand da-
ring and challenging mee for the blood
in my belly, &c. What man thinke you
can endure such a woman?

Ent. Indeed if al these things be true,
which you haue said, shee hath bene
much to blame; but I hope neighbour
that she wil become now a new woman,
if that you would but a little beare with
her.

Ezer. She is nought, starke nought;
neuer speake for her: I haue forborne
her too much and too long, & I perceiue
that if I giue her an inch, shee will take
an ell.

Abig. O neighbour, good neigh-
bour, now be patient, and doe but re-
member how wee deale with God, and
yet he waiteth with patience, looking
if at any time wee will turne vnto him:
and though we be obstinate still, yet he
offers himselfe vnto vs in love, whereas
long ago iustly he might haue destroy-
ed vs in the midst of our sinnes for
euer.

Ezer. I promise you Abigail, you
say true: if God indeed were not very
patient

patient & exceeding mercifull, it would
be wrong with vs.

Eul. Therefore the long patience and
goodnesse of God, ought to leade vs
to repentance, and to deale fauourably
and in tender compassion one with ano-
ther.

Ezer. You say true, it should doe so
indeed.

Abig. Yea, and it must doe so too, if
we will be the Lords seruants, as it is
writtē, Let your patiēt mind be knowne
vnto all men, the Lord is at hand. Now
if this one lesson were deeply written
in our heartes by the holy Ghost, wee
would not be so readie to take reuenge
one vpon another, as we doe, neither
should such bitter and poysonful spee-
ches proceed from vs, as commonly do;
neither would wee put the euill day far
from vs, as the most doe: but we would
with speed depart from iniquity, and
waite diligently and continually for the
comming of our Lord Iesus Christ.

Ezer. Beleue mee, beleue mee, I
would my Xantip were here, to heare
you, I hope your good words will do
her good.

A Looking-glasse

Abig. Alas sir, we are but simple women, little able to doe either you or her that good, which you might haue reaped by the word of God preached: but yet if it please you to giue vs leaue, wee will shew our mindes, what a comfortable thing it is for man and wife to liue together in loue and charity.

Ezer. Indeed, I thinke no two women in the towne, no no; in the whole country, can shew it better then you, because you know what it is by experience.

Abig. Wee thanke God, wee both haue experience of it to our comforts, and so would we, that you had, with the losse of the best horse or cow, that either of vs haue.

Ezer. I thanke you both, and I had rather then the best gelding in my stable with twenty pound vpon his backe.

Abig. Seeing then that peace betweene man and wife is so comfortable, & you would so gladly enioy it with so great losse; will you bee content to hearken, and bee thankfull to God, if that wee shew you a direct way, how you and your wife might agree together, as long

long as you shall liue.

Ezer. Be contented, say you? yea & be glad of the time that euer you set footing ouer my thzeshold. I haue had so much vnquietnesse alreadie, that me thinkes a little peace, would be as a little paradise to my soule; but yet if my wife did know, that I desired and labored for peace, shee would be the further off it, except God wrought aboue ordinary in her.

Abig. We are but women, & therefore something bashfull, as it beseemes vs, to speake vnto you beeing a man, of these matters; yet vnder leaue and correction, we will do our good wil to declare those things which wee haue learned and partly know by experience.

Ezer. You are both ancient, and I am but young, and my wife also; and therefore I would you could direct and tell vs a way how to liue quietly.

Abig. First of all, before you can loue one another as you ought, you must labour for the loue of God, which must bee shed abroad in your heartes, the which loue, will cause you to loue one another.

Ezer. I hope wee haue the loue of God already, otherwise I am of the minde, that hee would either punish vs, or else take his blessings from vs.

Abig. Doe you not thinke this a great punishment, that you cannot agree? Truly I may safely say, that it is a punishment both to your bodies and soules.

Ezer. I confesse indeed. that it is a punishment, but yet I hope that God loueth many men & women, that yet fall out betwixt themselves.

Abig. Surely if there bee continuall strife, it is an euident signe, that the Lord loueth not the one of them, if not both.

Ezer. But how should wee know whom it is that the Lord doth not loue?

Abig. They which are the cause of the continuing and breeding of the broiles.

Ezer. That is my Xantip.

Abig. But who will you be iudged by?

Ezer. By God and the country.

Abig. Well, God iudgeth the heart: & for your selfe we haue heard that you haue a good report among your neighbours; therefore I haue the better hope of

of you : and therefore I pray you let me
aske you one question.

Ezer. Aske me two if you will, I
will tell you if I can, I like your talke
so well.

Abig. What thinke you is the loue of
God to his children ?

Ezer. What is too hard a question for
me to answer, I doe not professe my
selfe a Diuine.

Abig. But euery Christian ought to be
a Diuine; especially in such principles as
the loue of God is, without which none
possible can be saued in this life, nor in
the life to come.

Ezer. I do beleene verily that whom
soeuer the Lord loues not, them hee
hates, and whomsoever he hates, vpon
them abides his wraath and heauy dis-
pleasure, till hee bestow vpon them his
loue ; and therefore I pray you, if you
can, shew me what the loue of God is,
and I will gladly heare you.

Abig. The singular loue of God vnto
his elect is that whereby he loueth them
in himselfe, and hath adopred them in
his sonne Christ, before the foundations
of the world ; and hereto pertaines pre-
destination

destination, vocation, the gift of faith,
and of the spirit, iustification, regenera-
tion, and eternall saluation, with what-
soeuer is good, comfortable and profita-
ble for them in this life. And here by
your patience, it shall not bee amisse to
shew likewise the loue of Christ vnto his
Church, because we are to fetch our
light from his candle.

Ezer. I pray you do: for I haue both
god leasure and pleasure to heare you.

Abig. Our Lord Iesus Christ being
in the throne of glory, yea, being the
Lord of glory, disrobed himselfe, and
came downe from heauen, and of God
became man for our sakes, taking our
nature vpon him; endured much mis-
ery for the space of 30 yeares & vpward,
was as an exile amongst his cruell ene-
mies, which reproched, buffeted, blas-
phemed, & persecuted him vnto death:
besides that, hee suffered the wrathfull
displeasure of his Father in his soule,
and the griéuous torments of hell that
were due vnto vs, that he might free vs
therefrom, as it is written: *The chastise-
ment of our peace was laid vpon him, & by his
stripes are we healed. Esay. 53.* Hee was
made

made a curse for the sinne of man, that so man might in him bee blessed. Therefore neighbour how ought these things to worke vpon our consciences, and to force euery one of vs particularly to say: O miserable wretch that I am, that for my sinne my Sauour should suffer such horrible punishment? ô sweet Sauour, how am I bound to praise and thanke thee? Who am I that thou shouldest thinke, much lesse looke on me, or doe any thing for me, seeing that I haue so many waies offended thee? But this is thy mercy, yea thine incomprehensible and vnspeakeable loue, that thou shouldest not onely free me from death and damnation, but bring me to life and saluation, euen to a better estate then *Adam* was in before his fall. O the admirable mercy of God, and the incomprehensible loue of Christ, how am I bound vnto thee? What thanks and praise is due vnto thy maiesty for these vnspeakeable blessings? for that thou hast not onely freed me from eternal misery, but hast brought me vnto euerlasting happines, and made me one with thee, as thou art one with thy Father, that I might bee glorified

glorified in thee, as thou art in him; & to this end thou hast made me bone of thy bone, and flesh of thy flesh, so that thou art become wholly mine, with all things that belong to thee.

Eul. O good neighbour consider of this vnspeakeable loue of God and his Sonne Christ towards his whole Church in generall, and to euery one of his children in particular, how that the Lord of his free grace hath wrought in vs repentance and faith, and hath shed his loue abroad in our hearts, and assured vs of the free pardon of all our sinnes, and of his euermlasting loue and fauour in his Sonne Christ Iesus our Lord: and hath made vs one with himselfe, & his Sonne, & partakers of his diuine nature, and hath filled our hearts with vnspeakeable comfort and ioy of the holy Ghost, which wee desired so much in the daies of our affliction. And further, hath giuen vnto vs his Spirit, which is the earnest pennie of our euermlasting happinesse; and which doth sanctifie vs daily more and more, and strengthen vs to euery good worke; and hath promised that no good thing shall be wanting vnto

to vs, if we will be obedient vnto him.
How ought these things to cause vs to
loue God againe, and so2 his sake to
loue one another? seeing that he of his
meere mercy hath made vs partakers
of such happinesse.

Ezer. They are happy indeede that
haue all these things bestowed vpon
them which you haue spoken of.

Abig. Euery true Christian is in
such a happy estate befoze they can find
sound comfort vnto their soules, o2 be-
foze they can perfozme any duty pleas-
sing vnto God, o2 befoze they can loue
their wiues as they ought.

Ezer. Then there are but few that
loue their wiues as they ought.

Abig. It is true indeed, and moze is
the pittie. For some loue their wiues
so2 their lusts sake, some so2 their beau-
ties sake, some so2 their riches sake, some
so2 their friends sake, some so2 natures
sake, & some so2 necessities sake; because
they see if they should not, it would
not stand with their quiet, pzoofite, & cre-
dit. But take once away the aforesaid
causes, & their loue falles to the ground.
If it bee so2 lust, when that is satisfied,
he

he rather hates the loues her, as Ammon
did his sister, 2. Sam. 13. 15. if fo2 beau-
ty; as that banisheth, his loue decayeth;
if fo2 riches, nature, o2 friends sake; as
they lessen, his loue lessens with them;
if it be fo2 necessitie, it is counterfaite:
o2 if she winne his loue, as some doe, by
her faire language, then it turneth as
the winde. Finally, if it be fo2 any out-
ward cause, o2 fo2 all the causes vnder
the cope of heauen, without the loue of
God, it will bee vncomfo2table, vncon-
stant, and vnsound: but if it be fo2 the
loue of God, though fo2 no other cause
in the earth, it wil be vndefiled, comfo2-
table, continuall, and increase more
and more. But all loue else what soe-
uer that p2ocesdes from the husbände
to the wife, and from the wife to the
husband, is rebellion against God; and
the more a man loues his wife, o2 the
wife her husband, the more they sinne
against God. Howsoever this may
seeme harsh vnto wo2ldly men, yet that
which doth ensue will make it plaine;
fo2 the more that both husband and
wife loue each other without louing
God, the more they will seeke to fulfill
their

their fleshly lusts, though they be neuer
so much against God, and his word.
Wherefore it behoues every man to loue
his wife with such loue, as Christ did
his Church.

Ezer. What manner of loue was
that?

Abig. It was not fleshly, but spiri-
tuall, not earthly, but heauenly.

Ezer. But must he not loue her out-
wardly, and provide such things for her,
as are necessary, profitable, and com-
fortable, for the preserving and cherish-
ing of her body?

Abig. Yes, it is the part and dutie
of euery man, chiefly of a Christian so
to doe, (as I would haue shewed you
anon) or else he shall not onely sinne a-
gainst her, but against God also.

Ezer. I pray you now shew, how a
man must first shew his loue to his wife,
and what is the first fruit of his loue.

Abig. In the first place, hee must
giue himselfe vnto God with fasting &
prayer, that the Lord would blesse his
enterprises and proceedings; and when
he hath humbled himselfe vnto God, he
must not thinke much to humble him
selfe

selfe to his wife.

Eul. This wil be harsh vnto the most men, and they will hardly, or neuer, bee brought vnto it.

Abig. But if they will be Christian men, they must do it, and that for these causes. First, because it is not hurtfull, but good and profitable: not against the word, but warrantable and commanded by it. And lastly, because Christ hath given them example so to do.

Eul. I pray you, if you can, shew these things more plainly.

Abig. For the first, if you looke from the beginning of Genesis to the latter end of the Apocalypse, you shall neuer finde it spoken against, either openly, nor inclusiuely; and therupon I gather, that seeing it is profitable, it may bee practised in a ciuil and courteous manner. And againe, humility is a vertue; and the more eminent place a man is in, the more it doth adorne him, if he be endued with it. And further, though he bee in neuer so high a place, hee is commanded to humble himselfe to his brethren; yea and to make himselfe, as he is a Christian, equall with them of the lower

lowest sort. Now if it bee his dutie to
humble himselfe towards euery one, &
to make himselfe equall with those of
the lowest sort: then much moze to his
wife. Againe, they are commanded to
honour their wiues as the weaker ves-
sels; that is, as I take it, not onely to
beare with their wiues infirmities, but
to submit their mindes vnto them in
that which is good, & kindly to intreate
them in humblenesse of minde, and to
aduance their credit and good name, and
to stand in their defence against whom-
soeuer that oppose themselves against
them. And lastly, by Christs example,
they are to be lowly, and humbly to sub-
mit themselves vnto their wiues, as he
doth vnto his Church and people.

Exer. How doth Christ humbly sub-
mit himselfe vnto his Church and peo-
ple?

Abig. Christ doth submit and hum-
ble himselfe vnto his Church and peo-
ple, both in himselfe, and by others. His
submissiō is shewed both by his words,
gesture, and actions. By his words,
when he louingly intreats her to leaue
her corruptions, and to accept of his lo-
uing

uing fauour and kindnesse, which he of-
fers vnto her as a token of his loue and
vnfaigned desire he hath that she should
bee at peace with him; and to the end
that he might win her lone, hee makes
many gracious and beauteous promi-
ses vnto her; yea, hee bestowes many
rich treasures vpon her, suing & wooing
of her, and sometimes when she turnes
her backe vpon him, hee turnes his face
to her, saying: what ailes my loue, my
doue, my vndefiled spouse? when she is
sad, he wil make her ioyful many times,
when shee frownes, hee will looke vpon
her with a chearefull countenance. And
again, he attendeth and waiteth at the
gates of her portall, saying: Behold I
stand at the doore and knocke, open vn-
to me, my loue, my doue, and vndefiled.
And mozeouer for his Churches sake,
which is his wife, he bended his knees,
and humbled himselfe vnto the earth:
yea, vnto death, and that vnto the most
shamefull and horrible death of y^e crosse.
What basenesse did hee refuse to
honour her? Consider the reproches and
indignities he endured, of the paines &
miseries which hee vnderwent for the
loue

loue he bare vnto her, and to winne her
vnto him againe; and still how he doth
send his messengers and embassadours
to entreate his Church in his stead to
bee reconciled vnto him.

Ent. One would thinke that these
things should cause the heart of man
to stoop, and to bend his affections vn-
to his wife.

Ezer. Yes verily, so thinke I too, lit-
tle had I thought that any could haue
made these things so plaine.

Abig. If so be you thinke these things
so euident, which I a simple woman haue
opened vnto you: how much more e-
uident then thinke you, should they
haue bene, if a godly learned man had
had the matter in handling?

Ezer. Well, seeing it is so plaine as it
is, what is the next course that I must
take, that there may be peace and conti-
nuall loue betwene me and my wife?

Abig. After you haue done as I haue
set downe, and declared your loue vn-
to your wife, you then with wisdom
and reuerence, and in a louing manner,
must shew vnto her her miserable estate,
which she stands in, and the iudgements

of God due vnto her for sinne, that so she may be humbled.

Ezer. But if I should tell my Xantip of her miserable estate, she would be so farre from humbling her selfe, that she would rather be ready to fly in my face.

Abig. I hope not so. But hearken, I pray you. Men do many times faile in the manner of their directions and admonitions vnto their wiues, which is the cause that they profite no more then they do: for commonly in their anger they will tell their wiues of their fautes, and that in such a hastie and hare-brained sort as spoiles all: or else whē their wiues are moodie, and troubled in minde, so that it is no maruell that they doe more hurt thē good. The very heathen would not fight nor reprove in their anger, how much more then ought Christians to waite their oportunities, when they may do the most good?

Ezer. Why, but do you hold then that a man may beate his wife when he is quiet?

Abig. Nay. Much lesse when he is angry.

Ent.

For married Folkes.

Eul. There was neuer any that hated their owne flesh, but nourished and cherished it. Now the wife is the husbands owne flesh, as it is written: *They twaine shall be one flesh. Therefore, &c.*

Ezer. Yea, but though he beate her, yet he need not hate her. And againe, hath not the man as much power ouer his wiues body, as the father hath ouer the child: but the father may correct and whip his child for his fault, and yet loue him too. For it is written in the Proverbs: Hee that corrects not his child, hates him.

Abig. The comparison is not equall, howsoeuer it bee granted that the husband hath power ouer the wiues body: yet it is not in that manner as the father hath power ouer the childs: he hath power ouer the wiues body for procreation, and so she hath power ouer his, and both ouer the childs for correction. So by this kinde of reasoning the wife hath as great prerogative ouer the mans body, as the man hath ouer the wiues. For so saith the Apostle: *The man hath not power ouer his owne body, but the wife: nor the wife ouer hers, but her husband.*

A Looking-glasse

Ezer. Againe, it is said, that S. Paul
bld beate downe his owne body, to bring
it vnder, when it would not bee in sub-
jection; from whence wee may gather,
that the wife being as the mans owne
body, may be beaten, when she will not
otherwise be kept vnder, but be checke-
mate with him, that thereby she may be
brought into subiection to him.

Abig. By beating, the Apostle meanes
not a striking, a flapping, or whipping
of himselfe, as the foppish Papists false-
ly imagine, but a raming of his body, by
abstaining from those thinges which
might puffe vp his flesh: and so indeed
we grant, that a man in wisdom when
hee sees the stoutnesse of his wiues sto-
macke, or the pride of her heart, and ra-
ging of her affections swell, either a-
gainst God or him, then, I say, he is to
restraine her from those thinges which
might make her more malapert, and hee
may then vse such holy meanes as may
keepe her vnder.

Eul. Men, as Abigail shewed, are to
loue their wiues as Christ loued his
Church.

Ezer. Yea, but you know, though
Christ

Christ loue his Church, yet if it will not be ruled by him, he will correct it, and that sharply : so by your owne reason, is a man to loue his wife; yet if shee will not be obedient to him, he may correct her by Christs example.

Abig. Howsoever it is said that the Lord correcteth his Church if shee will not be ruled by him, he doth not thereby giue example or encouragement, that any man should beate his wife, but it serueth to alwe vs, lest we offend his maiesty; neither can any doe it in that manner, nor bring profite thereby, as Christ doth. As for the manner of Christs correcting his Church, it is in loue: but neuer was it heard, that euer any man did beate his wife in loue. And againe, he should doe to his wife as to himselfe; but every one would account him a mad man y^e would beate himselfe. Further, y^e Church by Gods correctiō is made better. but the wife would bee made more unruly and outrageous by beating. We are women, & haue some experience of these things.

Ezer. I thinke you rather speake, because you would not haue husbands to

use their authority.

Abig. They haue no such authozitie, neither will we for our parts giue them occasion to straine that which they haue vpon the tenters.

Ezer. I would my wife would giue me no occasion neither.

Enl. I suppose by your speech, that you haue had many bounts.

Ezer. Yea that we haue, till the bloud hath run downe the one of our faces.

Abig. O lamentable thing to bee heard of in a Christian common wealth betwene man and wife!

Enl. But how much the better hath she bene?

Ezer. Not so much as I haue bene the worse, and shee also was worse and worse rather.

Abig. I pray you neighbour, therefore follow our counsell though we bee but women.

Ex. What would you haue me to do?

Abig. Suppose now that you had some deformitie on your face, which did disfigure you so much, y^e one would be loath to looke vpon you, and if you could helpe it, what would you do?

Ezer.

Ezer. If that by any meanes I could helpe it, I would presently; and if I could not, then I would couer it, that none should see it.

Abig. So likewise ought you to deale with your wife, for shee is a special member of your body, yea as hath bene said, shee is as your selfe, therefore as you helpe the deformatie of your owne face, or if you can not heale it, couer it, so must you do vnto your wiues deformaties. Againe, if you had committed some filthy and abhominable sinne which were not to be named, and there were onely one or two that did know it, what would you doe in such a case?

Ezer. Surely, if possible I could, I would stoppe their mouthes that they should not vtter it, lest I should be shamed.

Enl. Why then, if your wife commit not such vgly offences, how much more ought you to keepe silence: and though one or two know of it, to intreate them to make no words: seeing you haue confessed, that the more vgly and grievous your offences are, the more

more carefull you would bee, lest they
should be spread abroad: therefore the
more your wiues infirmities are, the
more you are to doe the office of a good
physitian; euen to labour to cure them; &
if you cannot, at least to couer them,
as it is witten: Vpon your vncomely
members, put more comelinesse on, the
which may not vnfitly bee applied to
this matter. Thy wife is one of thy
principall members; if she bee vncom-
ly any way, put thou more comelinesse
on; if shee be not so beautifull, as thou
desirest, couer it with contentation; if
not so prouident as shee ought, couer
that with thy good husbandry; if shee bee
not so wise, as thou wishest, couer that
with thy prudence.

If shee be not so louing as is fit, co-
uer that with the skirts of thy loue; if
cholericke, couer it with patience: and
although shee faile in dutie, which shee
ought, yet shee may challenge yours as
due debt, as long as shee is your wife:
you are bound to giue honour to her as
to the weaker vessell.

Enl. If these things were well consi-
dered of many men, much strife and
terrible

terrible broiles would be left betweene man and wife.

Ezer. Yea, but I must needs tel you that these things can hardly be digested; for if wee should yeeld thus much to our wiues, they would make starke fooles of vs.

Abig. No, not so sir, for you shoud see the blessing of God vpon you, which would mitigate the swelling and raging of your wiues affections. I pray youtell me sir, say that you had a soare arme grieuoussly wounded, or had drunke a cup of poyson, or were sicke neere vnto death, what would you do in these cases?

Ezer. If I had a soare, I would haue a salue according to the nature and bignesse of the wound; or if I had drunke poyson, I would presently seeke a remedy to expell it; or if I were sicke neere vnto death, I would aske the counsell of the physition, and followe the same, and the more sicke that I should bee, the more would I make of my selfe.

Abig. Euen so you must do to your wife, the greater that her soare is, the better your salue must be, and the greater

A Looking-glasse

ter her wound is, the more must bee your plaister, and the skilfuller surgian is required; and the more her sickenes is, the more carefull & tender you must be over her.

Ezer. Neither paines, care, nor cost should be wanting, if I were in hope to do her good.

Abig. The captaine cannot promise his souldiers victory, before they fight; nor the physicion his patient health, before he minister vnto him: but yet Christ Iesus our captaine hath promised you victory, if that you will be directed by him.

Ezer. Yes, with all my heart.

Abig. This then is your precept, that you loue your wife as hee did his Church.

Ezer. I will try, if that I can win her by kindnesse.

Abig. That must bee the way, if euer you win her, and the meanes whereby you must keepe her being won. Now seeing wee haue proceeded thus farre, if you please I will you shew the causes, as I haue heard of a learned and godly man, wherfore the husband should loue his

his wife.

Ezer. Do so then with a good will,
and I would euery cause were a cord to
tie mee vnto it.

Abig. The causes are so weighty, yea
euery one of them so mightie, that they
may not onely be termed hempē cords,
but rather strong yron chaines to tie &
bind not onely you, but euery man to
his wife, in the vnseparable knot of loue.
The first is, because she is the creature of
God, made of the same matter and na-
ture that you are. The second is, bee-
cause shee is your wife; and the third is,
because shee either is, or may be a Chris-
tian. Now for the first, for that shee is
the creature of God, made of the same
matter and nature that your selfe is, you
are to loue her, though shee be your e-
nimie; as it is written: *Loue your enimies;*
that is, as they are the creatures of God,
& made in his image, not for their owne
sakes: yet for Gods sake. Secondly be-
cause she is your wife: *For this cause shal*
a man leaue father and mother, and cleaue
to his wife, and they shall be one flesh. This
doth so glue and ioyne man and wife
together that no vnkindnesse or wick-
ednesse

ednesse, (except adultery) ought to separate them. The third cause that ought to ioyneman and wife in affection together, is in that she either is or may be a Christian: if that she be, then you are to loue her, for that shee is called vnto the same profession, baptized with the same baptisme, sanctified and renewed by the same Spirit, bought with the same price, partaker of the same hope, faith, and communion of Saints, and of the same graces, and heavenly riches in Christ Iesus, and made heire of one and the same kingdome of glorie, for euer to reigne with God and his Christ, in the presence of his holy Angles world without end. These things I say ought to cause a man to loue his wife, to cherish, maintaine, and prouide for her like a woman, & to comfort her, as his owne bowels. Now where this true loue is, there wil nothing, that is either necessary, profitable, or cōfortable for the wife bee wanting, if that possible her husband can procure it; & I would all husbands would marke this. For according to his loue, will his care be, to prouide for her; and after his care, will his
diligence

diligence bee to please her; and as hee
pleaseth her, so shall hee haue comfort
by her.

Enl. This may serue to reprove the
corrupt, proud, & churlish affections of
many men, which will rather seeke to
crosse them in that which is good and
godly.

Ezer. It is true, and much more are
they to blame, that tirannously will rule
yea ouerrule, and that without all rule,
credit, or honestie.

Enl. Now I perceiue neighbour,
that your name & nature doe agree well
together.

Ezer. What should I doe? I must
needes speake the truth, and that which
I haue knowne by mine owne experi-
ence; for I haue bene much inclined to
offend this way, God forgiue me, and o-
thers also, whom I know haue bene
twice as bad, as my selfe.

Enl. The worse they are this way,
the worse it is for themselves; for as it
is said, the hasty man neuer wants
woe, so I thinke I may say, the tyrant
shall neuer want a shrew.

Abig. I would such men would but

28
a little consider how the Lord doth
tigate their authority over their wiues,
when he saith, that they should honour
them as the weaker vessels. And againe,
that man and wife make but one body;
and againe, that they should draw the
yoke equally together.

Enl. Your wish is very good Abi-
gail; for want of due consideration is
the neglect of true practise of all duties.

Ezer. And truely neighbours it comes
to my minde now, that the Lord laid
these duties of louing & honoring their
wiues vpon men, partly because they
are stronger and more able to beare and
support the infirmities and weakenesses
of their wiues, then the wiues are of
the husbands. And againe, that the hus-
bands should not swell too much with
their authority, that they should not
make their poores wiues as slaues, but
should account of them as themselues.
For the Lord knew very well that men
are of such natures (for the most part)
that if hee gaue the power, they would
stretch it to the vttermost: and therefore
he abates their superiority, and makes
it in some measure equal with the wiues.
And

And further he would haue me to know
that this is his dignity to giue honour
vnto the woman, lest shee through the
loftinesse of his minde should bee yfed
crossly and vnkindly.

Eul. Lo neighbour, lo, yonder comes
your wife.

Ezer. Why how now wife, where
haue you bene all this while?

Xant. Forsooth husband, I haue
bene about some speciall businesse, that
concerns you and me.

Ezer. Why didst thou stay so long?

Xant. I pray you good husband be
not offended with mee, and I will tell
you.

Ezer. I am glad, that you are so
humble and courteous; if you hold on
thus *Xantip*, I hope that wee shall neuer
fall out.

Xant. I hope that I shall not onely
continue, but increase in doing my du-
ty both to God and you.

Ezer. And then I make no doubt,
but my loue shall be more and more ex-
tended vnto thee: come and sit downe
here, and tell me, where hast thou bene?

Xant. If it shall please you husband.

I haue bene much troubled in my minde
since I went forth, for some iars that
haue bene betweene vs.

Exer. And I haue bene much quiet
ted and comforted in my mind, wife,
since thy comming in, for the peace
which I hope shall be betweene vs: but
proceede and say one.

Xant. As I was comming home, I
spied a solitarie place, which I went vnto,
& there powred forth my complaints
to y^e Lord, praying his maiesty for par-
don of my disobedience towards you,
& al my abusing of you with my tong by
railing speeches, and that wee might
more quietly liue together then we had
done; for I felt such horrible griplings
within me, that I thought my heart
would haue burst: and then came the
trifling occasions of my falling out in-
to my minde, which made such horrible
boyles and hurly burly betweene vs,
the which at y^e first I might haue stopt
with a patient word; but sinfull wretch
y^e I was, I rather opened a fountaine,
by my railing tong. And thus as I was
bewailing my miserable estate, & thin-
king what a hell it was, for man & wife
to

to be at odds, there comes by Master T.
who seeing me all alone, asked me what
I did so solitary. I could scarce speake to
him for weeping. He ofte asked me what
I ailed, saying merrily it was more
strange to see me weepe the sight, & further
askt if we had faln out, & now I had got
y^e soile? I told him no, we were not falne
out, but I was much griued that we
could keepe no more in, at which words
he wondred, and yet reioyced to see me
mourne. And when hee perceiued that
I was much afflicted in spirit for my of-
fences, he comforted me with these and
such like words, saying: Blessed are
they that mourne, for they shall be com-
forted. Blessed are they that go on their
way weeping, for they shall returne, and
bring their sheaues with them. And ap-
plyed vnto me the swete promises of
God in Christ Iesus, saying, Christ
saith: Come vnto me ye that are thirsty,
& buy of me wine without siluer. And a-
gaine: If any mā sin, we haue an aduocate
with the Father, Christ Iesus the righte-
ous. And whē I cryed, I haue sinned a-
gainst my husband, & more against God,
what shall I doe? what shall I doe? he

would bid me possesse my soule in patience, and beleue in the Lord Iesus, and take hold of his mercies by the hand of Faith; and then, though my sins were as redde as scarlet, they should bee as white as woolle; and that the Lord toke no pleasure in y destruction of sinners; but if they would turne from their euill wayes vnto him, and continue in well doing vnto y end, they should vndoubtedly be saued. And when he had somewhat pacified my wounded spirit, hee perswaded me to go with him to a Sermon. I paused a little, but at last went with him. in a blessed howe I thank my God: for I reaped more profit and comfort thereat, then euer I did at any before.

Abig. The cause, neighbour *Xantip*, or rather the fault I may say, hath bene in your selfe heretofore, in that you haue not gone so humbled, and with an vnseigned desire to know, and doe your duty.

Xant. I acknowledge it to be so, good neighbour *Abigail*, and I pray God forgive me that, and all my other sins.

Abig. God hath promised to forgive
all

For married Folkes.

all that vnfeignedly repent, of whom I make no doubt, by that I haue now heard from your owne mouth, that you are one.

Ent. What did y^e preacher handle?

Xant. He spake of the mutuall duties of man and wife, and of both their duties towards God.

Ezer. What was most excellent doctrine for vs, wife.

Xant. Yea indeede husband, I thanke God, it was most profitable, and comfortable, I wished you many a time there.

Ezer. I thanke God and our good neighbours, we haue bene well exercised here this afternone also: for I hope they haue done me more good then euer I thought women could haue done to man in that kinde.

Xant. I thanke God also for it, and I reioyce at it in my soule.

Ezer. Well wife, here is my hand, and giue me thine, and let vs renew our covenant which wee haue broken with God, and toward each other. And now let vs here bow both before God and our good neighbours, Abigail and Eulalie,

A Living-gift
lie, through his grace to keepe the same
inniolate while we live.

Xant. Here husband, here is both
my hand and my heart.

Abig. Blessed & praised bee our gra-
tious God for his exceeding mercy now
shewed to you both: and I beseech his
Majestie that you may both keepe your
covenant with him, and one with ano-
ther while breath is in your bodies;
that when it shall be his pleasure to take
you hence, hee may receive your soules
and bodies into his glorious kingdome.

Ezer. And blessed are you, which
through Gods mercy haue bene speciall
instruments to do vs good; and I with
my wife, accordingly as we are bound,
will not cease to praise God, and to
pray to him for you, that hee would of
his rich grace preferue and blesse you
both, with vs and all the rest that loue
the comming of our Lord Iesus Christ,
to whom be all praise and thanks
for ever. Amen.



